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SUNDAY IN ROMAN CATHOLIC COUNTRIES.

Sunday is a sad day to the Christian, in those countries where the Roman Catholic religion is dominant. It is, in fact, only a day of pleasure and dissipation—a day for the review of troops, for horse-races, and bull-fights; a day for extraordinary processions, for pageants of all sorts, which serve as diversions for the multitude. It is the policy of the Roman Catholics to amuse rather than instruct the people; it is an avowed principle of *ultramontanism*, that the State should provide such amusements, and at the same time prohibit the publication of all books except those which teach the elementary principles of the Roman Catholic faith and worship. In those countries where the church has the most power, there the people have the least instruction; they have no books which the priesthood does not approve, and no means of education which are not provided by the same order; and in making books, and giving instruction, they never lose sight of the fact that a hierarchy flourishes best amongst an ignorant population.

In those Papal countries or cities where Protestant worship is tolerated, the priests are constrained to have some service in their churches

on Sunday, besides the celebration of mass. But in the Papal States, and wherever Protestantism is proclaimed heresy by the Government, the people receive no instruction on the Sabbath. They go to the churches for a short time in the morning, to witness the performances of the priests in the service of the mass, or to confess their sins to a man more sinful than themselves, or to hear some music more secular than sacred in its character. It is for them a day of pleasure, which is occupied in riding or walking, attending the theatre, and such places and kinds of amusement as the State may provide or tolerate.

In Rome all lotteries are drawn on Sunday; and as lotteries are a Government monopoly, (it is a government of priests,) great preparations are made at the public expense for the drawing, sometimes in a public square in the city, and sometimes in the grounds of a villa outside the walls. These scenes are witnessed by tens of thousands of the people, amongst whom are cardinals and priests of all orders.

It is the wish and purpose of Roman Catholics to destroy the sanctity of the Lord's day; they complain of

the efforts of the Protestants in Piedmont, that they are trying to *Sabbatize* Italy. They fear the influence of a quiet, thoughtful, religious observance of Sunday. Thought, intelligence, and real piety are not found, and are not wanted, in the Roman Catholic populations.

Now, what the Roman church is in Italy, such it will strive to be in all places,—advancing toward its Italian model just as rapidly as possible, without exciting the opposition of Protestants. Once established, it never becomes better, but waxes worse and worse, deceiving and being deceived. In our own country, in the midst of influences such as are known only where the Bible is generally read, and the Sabbath observed as a day of sacred rest, the Roman Catholics may not at once and in all places show their sentiments. But, as they increase in numbers and strength, they will manifest themselves as Sabbath-breakers from principle. Whenever

they can use the Lord's day for processions and pageants, under the disguise of religious festivals, they will do so. Little by little they will encroach on the sanctity of that day, presuming on the indifference or forbearance of Protestants, till, if possible, its complete desecration is accomplished.

Our foreign Roman Catholic population is uneasy under the legal restraints by which the rights of others are guarded in the enjoyment of a day of rest. The priests know how to use all this vicious material to the best advantage, and they will lose no good occasion to employ it to diminish or destroy the influence of the Christian Sabbath. Many of the Popish clergy are thoroughly instructed, and possess a great degree of worldly wisdom. They are cunning, and plausible, and patient, and persevering,—a race of whose devices we ought not to be ignorant. They know how to *wait* and when to *act*.

DR. McDONALD'S SERMON.

The Diffusion of Pure Christianity.

In the June number of the Magazine, we expressed the hope that the Rev. J. M. McDONALD, D. D., of Princeton, New-Jersey, in compliance with the request of the Board of Directors, would furnish for our readers a copy of his most excellent sermon delivered at the annual meeting of the AMERICAN AND FOREIGN CHRISTIAN UNION in this city, in May last. Through the courtesy of the author we have now a copy of the sermon, and are happy to lay it before our patrons and friends, who, like ourselves, we think, will read it with profit as well as pleasure.

The obviously true and common sense view of the importance of a pure Christianity to the work of man's salvation, and of the means and spirit with which its diffusion should be sought, which the sermon renders clear and impressive, will commend themselves to all who will read it. The positions of the writer are scripturally taken and well sustained; and over all who consider them carefully they will throw a flood of light upon the vast importance and great usefulness of our Institution, which has for its object to promote and diffuse a pure and evangelical Christ-

ianity wherever a corrupted Christianity exists.

In reading the sermon, we beg the reader to bear in mind that at least THREE-FOURTHS OF ALL CHRISTENDOM are well nigh strangers to "a pure and an evangelical Christianity." Those parts of the nominally Christian world are involved in idolatries, superstitions, and religious errors, little less gross than those which distinguish the world outside of the limits of Christendom, and not less FATAL, if we apprehend the teachings of the Bible aright on the subject of human salvation. To rescue these many millions from their wretched condition, by their conversion to Christ, through a pure Gospel—to add their resources to the power of the evangelical part of the church for the subjugation of the world to the Redeemer, is an object well worthy the purest, strongest, and best affections of the Christian's heart, and of his vigorous and undying effort.

Let it also be borne in mind, that the diffusion of a "pure and evangelical Christianity," through the agency of our Society, in places where formerly only a corrupted form of Christianity had obtained, has been signally blessed of God in the conversion of multitudes of souls, and in the great advancement of all their interests. Encouragement, therefore, to labor in this work, and in the united form in which all evangelical denominations are associated in the AMERICAN AND FOREIGN CHRISTIAN UNION, is very strong. Single-handed, or by itself alone, no denomination can be expected to effect a great deal. What is wanted, in so great a conflict with so strong a foe, is a *union* of forces. Let all, then, rally to one standard, animated by one heart and pur-

pose, and great expansion can be given to the truth that saves. But we submit the

SERMON.

"I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek."—*Rom. 1: 15, 16.*

These were the words of a man who, from his education and knowledge of the world, was fully qualified to take a calm, intelligent view of the religions of mankind, and the prevailing systems of philosophy. He had traveled extensively, and observed minutely. He had studied Grecian literature, both at the feet of his accomplished Jewish master and in the celebrated schools of his native city. For years he had made religion, especially the comparative claims of its different systems, a particular subject of inquiry; he had been constantly engaged in discussing it, both with Jews and pagans, the learned and the unlearned.

But Paul was not merely an enlightened philosopher, he was an inspired Apostle of the Lord and Savior, Jesus Christ. The words of such a man are worthy of being carefully weighed. He was looking towards Rome, the civil metropolis of the world, the seat of political power; the self-same Rome which subsequently became, and to this day continues to be, a great ecclesiastical capital,—a city which had adorned itself with all the graces and refinements of ancient learning and art; and he exclaims:

"I am ready to preach the gospel to you that are at Rome also; for I am not ashamed of the gospel of Christ."

He was willing to have the gospel he preached subjected to the critical examination of its most learned men. He had already preached it in a city more renowned even than Rome for its literary culture. He had such an unfaltering confidence in it, that he was ready to seize upon every opportunity to hold it up in the most polished capitals, in contrast

with the Platonism, and the Stoicism, and the miserable systems of idolatry and morals of his age. These views which he had of his work, whilst actually engaged in it, or looking forward to future labors, the motives which inspired him, and especially his confidence in the power of the gospel, must be profitable to those who profess to be laboring for the same great end—the salvation of the world. It is one and the same work, whether prosecuted in the first or the nineteenth century: the command which authorizes it is the same; the message to be borne the same; the agencies to be employed are the same; the miseries and wants of the world the same; and we have the same promise of final success.

SUBJECT.

PURE CHRISTIANITY, AND THE PROSPECT AND MEANS OF ITS DIFFUSION, is the subject to which your attention is invited.

The text, I say, was a most noble utterance; and the whole band of Christ's disciples, wherever called to live and labor, may well put forward its inspired author, and say, "Let him speak for us in this; we are not ashamed of the gospel, of uncorrupted Christianity, when compared with any other religion, or any philosophical system known among men; nor to propose it as the remedy, and only remedy, for the miseries of a world lying in wickedness."

We are not ashamed of the answer it gives—it is the very pith of its entire message—to the question, "How shall man be just with God?" It is what a dying man needs to know, as his spirit is hovering on the confines of an invisible state. It is what a heathen, whose first opportunity of hearing the gospel may prove to be his last, needs to be told. It is what must be taught the child who is just learning the meaning and use of languages. That answer is, "Believe in Christ, the Savior whom God himself hath provided, the eternal Son of the Father, who honored the law by obeying it and enduring

its penalty on the cross, and his righteousness shall become yours, and you shall have peace with God."

EXPIATION.

When we open the Bible, almost the first words which arrest the eye are those addressed by the Lord God to the tempter of our race: the seed of the woman "SHALL BRUISE THY HEAD, AND THOU SHALT BRUISE HIS HEEL."* As we glance onward, we see the smoke of sacrifice ascend from the altar of Abel, a sweet savor unto the Lord. We see the same smoke going up from the altars of Enoch, of Noah, of Abraham, and of Aaron. An expiation by the death of some spotless VICTIM was thus shadowed forth. The divine plan of saving men as the ages roll on, becomes continually more plain, until the light shines forth, as with the splendor of the noonday sun, in the New Testament; and we see that these ancient sacrifices were typical, and the priests who offered them were also typical. It tells us that "without shedding of blood is no remission;" but that it is impossible for "the blood of bulls and goats to take away sins." We are made clearly to see what was meant by the Levitical types. "We see JESUS, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he, by the grace of God, should taste death for every man."† We see him, "who was the brightness of the Father's glory, and the express image of his person, taking not the nature of angels, but becoming a partaker of flesh and blood, that, through death, he might destroy him who had the power of death, and might be a merciful and faithful High Priest, in things pertaining to God, to make reconciliation for the sins of the people."‡

And the great burden of the entire Scriptures is to set forth Him who was in the form of God, and thought it no robbery to be equal with God, as the propitiation for sin, through faith in his blood,

* Gen. 3: 15. † Heb. 2: 9.

‡ See Epistle to the Hebrews, *passim*.

that God might be just, and the justifier of him that believeth.

THE OFFERER PURE.

As it was necessary that an expiation should be made for sin by the sacrifice of a lamb without blemish and without spot, it was equally necessary that the offerer of this sacrifice should be without sin. The Jewish high priest, in bearing the names of the children of Israel in the breastplate and upon his shoulders, when he offered sacrifice and entered into the holy place, to sprinkle blood before the mercy-seat, typified Christ in the offering he made, and in entering once for all the holy place not made with hands. The Anti-type not only fulfilled, but infinitely, in his person and the perfection of his works, excels the type. Christ was not preceded nor is he succeeded by any other in office; but "continuing ever, he hath an unchangeable priesthood," being made a priest, "not after the order of a carnal commandment, but after the power of an endless life." He was priest long before Aaron was called to assume the ephod, when Abel and Abraham officiated at the altar. He was priest, when Caiaphas, before whom he was arraigned, and by whom he was condemned, wore the sacerdotal vestments; he is priest now, and will continue to be, until the last redeemed sinner is brought to glory and for evermore. Human reason utterly fails to suggest any mode by which a sinner can escape punishment. We cast about in vain for any way of deliverance. Whichever way we turn, we see nothing but darkness and the shadow of death. We discover no light till that of divine revelation rises on the mind, and we see the Son of God consenting to become our Mediator. In his sacrifice we find that dignity and merit which meet all the demands of the case; he offered himself—his sinless human nature on the altar of his divine. His fearful passion on the cross was the fire which consumed the offering. The altar sanctified it by imparting to it infinite value and efficacy. He was the offerer as well as the offering;

he was the Altar as well as the Sacrifice; he was the Priest as well as the Victim. He was the Substance of that shadow seen in the ceremonial law. The blood of lambs and goats no longer flows, the altar no longer smokes. And with animal sacrifices the priesthood departed, which offered them. Aaron, and Annas, and Caiaphas have no successors. There is now no more place for them, than for the altar of burnt-offering, and the blood of lambs, to be daily shed and ministered.

CHRIST ALONE OUR PRIEST.

Hence it follows that the men who now claim to perform the proper work of a priest are guilty of assuming prerogatives which belong to Christ alone. It is difficult to speak with becoming calmness of the presumption of those who teach that, in the Lord's Supper, the bread and the wine are transmuted into the literal body and blood of Christ; and that it belongs to their office to offer it as a sacrifice, for the dead and the living. There is but one sacrifice for sins for ever, but one offering by which they that are sanctified are perfected for ever. This pretended repetition of the one great sacrifice tends to bring it down to the level and value of the sacrifices of the Jews. It exalts those who pretend to be the offerers of it above Aaron, or any of his sons and successors, for the Jewish priests offered typical sacrifices, and were but types themselves; but these men claim that they offer the very body and blood of Christ, that they fill that office of which the ancient office of priest was but a type. It detracts from the perfection of the work of Christ; it makes the intervention of a human mediator necessary to our salvation, one who can offer a true propitiatory sacrifice for sins. It dispenses with justification by faith alone, because it is represented that the materials offered in the mass have an intrinsic virtue for the salvation of those who receive them, independent of their disposition or moral state, provided their efficacy is not obstructed by what is called a mortal sin or, at best, it makes the justification of

the sinner depend on an infused, personal righteousness and a satisfaction offered to the justice of God, by acts of mortification and purgatorial pains. The satisfaction of Christ might as well be entirely excluded, as to make the righteousness and pains of the sinner share with the righteousness and sufferings of Christ; or to make the righteousness of Christ the remote cause, but the personal righteousness of the sinner the immediate cause, of his acceptance with God. These preposterous twin-errors—that the same propitiatory sacrifice which was offered by Christ on the cross needs still to be often offered, and that by mere men; and that it is necessary for the sinner himself to add a personal atonement for sin to the one offering by which Christ hath perfected for ever them that are sanctified—sap the very foundations of the Gospel. Yea, verily, Christ is the only Priest who can bring us near to God. No services or sufferings of sinful creatures can supplement his work. He has no successors in office; nor has he now any types, for types have all been fulfilled.

INTERCESSION.

The other part of his expiatory work is his intercession. The former part was performed on earth; this is performed in heaven.

“We have a great high priest, that is passed into the heavens, Jesus, the Son of God.”*

In the midst of the throne, and of the four beasts, and in the midst of the elders, he stands a lamb as it had been slain. In the body which was crucified he appears before God, and there pleads his atoning sufferings as the ground on which the blessings of salvation shall be bestowed on men, the sole and all-sufficient ground of their everlasting security in heaven. Away, then, Oh for ever away with the notion that men need, or may ever, without dishonor to Christ, apply to human or angelic intercessors. They have no merit to plead. At the

best, they can have an imperfect knowledge of our wants; they cannot even be touched with the feeling of our infirmities, like Him who was tempted “in all points as we are, *yet without sin.*” Away with every doctrine and practice which derogate from the value and sufficiency of the atoning and intercessory work of the Lord Jesus Christ. We may rest assured that no mere man on earth or creature in heaven is invested with an office authorizing him to step in between a sinner and his Savior, or which will justify the sinner in admitting any such pretended claims. We cannot hand over to a fellow-creature, whatever the title he may assume or the function he may profess to exercise, the keeping of our priceless souls, or that work of personal faith and repentance by which we renounce our sins and carnal hopes, and receive Christ as our Redeemer.

SUCH IS THE CHRISTIANITY WHICH WE WISH TO DIFFUSE WHEREVER IT NOW HAS THE NAME AND SEMBLANCE OF HAVING SPREAD—AND TO EARTH’S REMOTEST BOUNDS. It is comprised (blessed be God for the simplicity of saving truth!) in the answer to that question which so many in these times, under the gracious operation of the Holy Spirit, have been led to ask, What must I do to be saved? The ambassadors of Christ and the church universal have but one answer to give—You must have faith in Christ, that faith which includes not only the full assent of the mind to the truth of the Christian doctrines, but a cordial trust of the heart in him as he is offered in the Gospel. If you touch but the hem of his garment you shall be healed. You must acknowledge the sacrifice which he offered as that in which you trust. You must by faith lay your hand on the victim’s head, in token that you lay all your sins on him for atonement, and lean your weak, perishing soul on him, hidden as in his very breastplate and to be borne from the field of conflict, after the battle is over, as one of the trophies of his victory

* Hebrews, 4: 14.

over the powers of darkness. Just say—
say from the heart—

"My faith would lay her hand
On that dear head of thine,—
While like a penitent I stand,
And there confess my sin ;"

and the peace that passeth all understanding shall be yours, and a hope that maketh not ashamed. Come without money and without price.

"The lamb that was slain
Now lives again ;"

and could we pierce the vail that hides eternity, we should see him in the midst of the throne pleading the full merits of his blood. Just lay your hand on this Victim's head ; trust in the intercession of this great High Priest. That is all you are required to do ; that is FAITH.

PROTESTANTISM NOT A NEGATION.

This is the gospel of which we are not ashamed. It is the rock in the midst of an unstable and often tempestuous sea, on which the sinking voyager to eternity may plant his feet and stretch out his hands with hope towards heaven. Of this theology we may confidently say that it is a science of positive truth. This was the Protestantism of the great apostles of the Reformation. It is not a mere protest against errors, but a profession of all the fundamental doctrines taught by Christ. We must protest against all errors which teach that sinners can be saved by their own works or merits, or which tend to undervalue the atonement and intercessory work of Jesus Christ ; but, at the same time, we profess the opposite or denied truths. Who dares say, then, that the faith of the Reformed Churches is a mere negation ? What ! *that* a mere negation which has been as life from the dead to the nations—their letters, their science, and all the arts and appliances of civilization ! *that* a mere negation which makes the cruel kind, the idle diligent, the inebriate temperate, the dissolute pure, the dishonest just, which lifts the neglected and besotted out of the dunghill ! *that* a negation which fires the once dead and selfish heart with love to God and all mankind, and sends heralds forth, as on

the wings of angels, to publish the glad tidings of salvation to the ends of the earth ! Who, looking into the beaming countenance and listening to the words of the sinner who is rejoicing in his new-found Savior—rejoicing in hope of the glory of God—would dare tell him that there is nothing of positive truth in that doctrine of Christ which he has embraced ? Was there nothing real, lying at the foundation of the Christian life of such men as Howard and Martyn, of Vicars and Havelock ? The power of godliness is distinct from the form ; it is found only in that which is spiritual and internal—in faith and affection ; it is the heart flaming up towards God, as fire ascends towards the sun, without altar, temple, or priest. Thus, we are not mere *Protestants* against error, but confessors of soul-quickening, soul-saving truth ; and so far the term PROTESTANT has a significance of which no man need to be ashamed. But if we resolve the matter into one of mere terminology or verbal criticism, then, it must be confessed, it is of too narrow and restrictive an import, for it fails to indicate that, while protesting against error, we profess the truth as it is in Jesus—the faith once delivered to the saints.

Or, again, if we judge of it by its actual application, as a term of designation, it is too extensive or all-embracing, in other words, not sufficiently distinctive, as it is applied to and claimed by denominations and sects who have separated themselves from and deny the evangelical doctrines of the Reformed Churches. As Protestants of the reformation, confessors of the great doctrines of Luther and Calvin, which were those of Paul and of Christ, we are ready to preach the gospel ; we are not ashamed of it, for it is the power of God unto salvation to every one that believeth.

AMERICAN AND FOREIGN CHRISTIAN UNION.

It is the object of this Society—the American and Foreign Christian Union—as expressed in its constitution, to "dif-

fuse pure Christianity wherever a corrupted Christianity exists."

It is, therefore, simply a MISSIONARY SOCIETY for this, its chosen, prescribed field. When the apostles were sent to preach the gospel to those who were already in possession of a divinely revealed religion, to whom "pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises,"* they were told by our Lord to be "wise as serpents and harmless as doves."† That their wisdom might not degenerate into mere subtlety or guile, it was necessary it should be united with the utmost purity of conduct and intention; and that their innocence might not prove to be weakness or pusillanimity it needed to be tempered with the keenest sagacity.

And for one class of Christians to go to others who profess to derive their religion from the same source, and to be worshipping the same God and Redeemer, to convince them that they have fallen into error on the most vital points, requires not only the deepest conviction, from a prayerful study of the Bible, that they are thus wrong, but the profoundest wisdom, directed by undissembled love. They are to go forth, not to a work of denunciation and reproach, or of "bitterness, and wrath, and anger, and clamor, and evil-speaking," but to one of divine compassion and love, to tell sinners how they may become like Him, who when he was reviled reviled not again, and may be saved through the merits of his precious blood.

CHRISTIANITY CORRUPTED—HOW.

A corrupted Christianity! This, it must be confessed, is a painful theme. The mixture of deleterious ingredients in the fountains of a city could be contemplated as an incomparably less evil. It were better for the atmosphere to be tainted with poisonous fumes, or the malarious exhalations of swamps and fens. But let no one affect to wonder that a

religion which claims that heaven, where God resides, as its birth-place, should be subject to corruption. The best things in the hands of men have been perverted, and the greater their excellence the greater would seem to be their peril. Nevertheless, there has always, notwithstanding overshadowing corruptions, been found somewhere the leaven of a pure doctrine and practice. Churches may become corrupt in their forms and teachings, but pure Christianity can no more be essentially impaired than the light of the sun can be polluted by the medium through which, or the objects on which it shines. The religion of the Bible is not to be held accountable for the distortions with which men have loaded it, and the abominations with which they have caused it to be associated.

After the Christian faith had silenced the oracles and overthrown the altars of polytheism throughout the Roman empire, there still remained not a few of the adherents of the old pagan worship. It was the attempt to convert, or rather reconcile these, by a sort of compromise between the old worship and the new, which was the fruitful source of corruption to the Church. By the perversion of great Christian doctrines, and the effort to make pagan superstitions harmonize with the simple rites of Christian worship, pure Christianity was supplanted, except as by the grace of God it survived in the hearts of a few individuals, or kindled its unextinguishable fires on the altars of small isolated bodies of believers, in unfrequented vallies and remote corners of the earth.

And men there were, doubtless, all over the churches, who, in spite of all the influences which were operating to give to superstition and formality the place of devotion, and to exterminate true faith and love, were spiritually-minded,—were able to learn enough of their true necessities and of Christ to obtain salvation; but the mass, it is to be feared, were effectually blinded as to the way of life, as if they had never heard of Christ. *These*

* Rom. 9: 4.

† Matt. 10: 16.

corruptions, however sad it is to believe it, still exist over much the larger part of the Christian world. Nay, false and dangerous tenets which, previous to the Reformation, were held only as opinions, have since that epoch been enjoined and received as defined and determinate articles of faith. A few here and there may still struggle up through the perversions and counterfeits of the truth and the superincumbent mass of forms and rites, and catch a glimpse of that true "Light which lighteneth every man that cometh into the world;" but the great multitude are turning away from the one only SACRIFICE, are mistaking baptism for regeneration, are trusting to human mediators to make their peace with God,—are tithing "mint, anise, and cummin," as a substitute for the practice and a plea for the omission of the weightier matters of the law.

Nor is this all. Would to heaven it were! If we look to the lands where Luther and Calvin preached, and were successful in striking off the chains of bigotry and superstition, we see rationalism sitting enthroned in the holy place. "A popular philosophic inundation of the most shallow kind, which bears nothing of true Christianity but the assumed name, covers up, to this day, an immeasurable extent of the ground" of the Continental Reformed Churches. And as men are too ready to judge of religion, not as they may learn what it is from the infallible oracles, but from its living exhibitions in those who bear the Christian name, a wide-spread infidelity and indifference in religion have sprung up among the masses of the people from these corruptions of the Romish and Reformed Churches.

THE SOCIETY'S WORK VAST.

Truly a great work is to be done. Can it be accomplished? When we confer with flesh and blood, or judge of this question by the ordinary rules which govern the formation of human opinion, on a subject of this nature, our answer would be promptly in the negative. But when we recur to the word of God, to its pre-

dictions of the prevalence of a pure religion, and its promises of Divine aid to those who engage in the work of the Lord, we feel assured of final success.

It remains to notice, in conclusion, some of the means to be employed for the diffusion of a pure Christianity.

THE MEANS.

First, It must be faithfully preached.

We must seek to have somewhat of the same confidence in its power unto salvation which the Apostle had, when he said, "I am ready to preach the Gospel to you that are at Rome also. For I am not ashamed of the Gospel of Christ." It hath "pleased God by the foolishness of preaching, to save them that believe."*

In an age of rapid progress in speculative knowledge, and of singular enterprise and activity, ministers, disregarding the demand made for other themes, must persistently adhere to the peculiar doctrines of the Gospel—Depravity, Atonement, Faith, Repentance, Regeneration, Sanctification. There is power in these, an adaptation to the wants of the soul, which we look for in vain in all other topics. Neological and transcendental speculations have no place in the pulpit, for they have no place in the Gospel; and when introduced into it they abstract from its power, as they do not come home to the popular heart.

"There stands the messenger of truth; there stands
The legate of the skies!—His theme divine,
His office sacred, his credentials clear.
By him the violated law speaks out
Its thunders; and by him, in strains as sweet
As angels use, the Gospel whispers peace."

The great mass of men go to church to learn how they may be saved from their sins and from hell, and not to be entertained with ingenious disquisitions or mere literary orations, or to be excited with inflammatory appeals on the political issues of the moment. They will despise the trifler, resent the wrong attempted to be done to their souls, or turn away disgusted from the shameful proposition. Let nothing but the Gospel, in all its simplicity and in its own natural tone of love

* 1 Cor. 1: 21.

and honest dealing, be heard from the pulpit, with that earnestness which belongs to men who sincerely believe the momentous truths they deliver, and let the Lord be inquired of by the house of Israel to do it for them, and he will increase them with men like a flock; places of worship will be filled with flocks of men, as the holy flock, as the flock of Jerusalem, in her holy feasts.* Let preaching continue to occupy that place in our worship to which it is entitled, by the appointment of the great Head of the church, and not to be overshadowed by a pompous ritual and gorgeous hosts of ceremonies. Drapery and pantomime may appeal more powerfully to the imagination—works and sounds of art may impress and bedizen the senses, but they bring no message of peace to the weary and heavy-laden sinner; rather do they interpose a barrier between him and the only Being who can remove his burden, whilst they tend to waste a portion of the soul's thought and devotion, in approaching the "eternal beauty, the God of pity and of pardon." It is that power of God unto salvation with which an unadulterated Gospel preached to the poor, the rich, the ignorant, the learned, the low and the high, is invested, which must not be thoughtlessly sacrificed, but wielded for the spread of saving truth.

Preachers, men of piety and prudence, *must be sent forth to occupy every field opened in the providence of God where Christianity has no foothold.*

Here there is work for this Society. And its missionaries should not be sent forth so much to attack ecclesiastical organizations and usages, except as these stand connected with false teaching and formalism, as to preach Christ and him crucified, and thus to draw men off from their vain speculations, wrestings of the word of God, and their dependence on ritual observances, and the absolutions of a human priesthood. If it be our object to spread pure Christianity wherever a corrupted Christianity exists, let us not

forget that there is a conceited, cynical rationalism in the bosom of the Reformed churches, as well as formality and Christ-dishonoring tenets in the Romish.

It is true that in this country we are perhaps more exposed to the latter than the former. *Both these trees, however, are planted in our soil, have taken root, and begun to bring forth fruit.* And is it not a wasting of strength, to be striking at some of the lowest limbs and outer branches, when the "axe should be laid at the root of the tree?" to assault forms and organizations, whatever may be their weak and vulnerable points, rather than errors directed against the plenary inspiration of the Scriptures—their sufficiency as the rule of faith and practice—the perfection of Christ's atoning work, and the necessity of the Holy Spirit in renewing and fitting men for heaven? Let churches, whatever be their name or form of worship, become witnesses for the truth, especially that doctrine which must be confessed and cherished in every true church, to wit: *justification by faith alone in the righteousness of Christ*, and a spirit of life will enter into them which will lead them to modify, or, as far as need be, cast off those stiff and cumbrous costumes which interfere with free and healthful movement and development. It is easy to employ harsh epithets and sarcastic arguments, and to find unflattering and ominous symbols in the wild beasts of the prophets, but are these the persuasions with which to approach men whose souls we wish to save? Do we put them into a hopeful frame of mind by exciting their anger? "I speak as to wise men: judge ye what I say."* "Be ye wise as serpents, and harmless as doves."†

Secondly, in the diffusion of pure Christianity, there must be a judicious employment of the press.

In addition to the word of God, more use should be made of *practical than controversial* works on religion. The polemical argument has been often tried, but when was it known that it brought

* Ezekiel, 36 : 38.

* 1 Cor. 10 : 15.

† Matt. 10 : 16.

one sinner to Christ? I know not that it can be farther employed with much hope, except in clearly setting forth the true idea of the church, to wit: that which is the church, by way of eminence called in the sacred Scriptures "the body of Christ," consists exclusively of those who have been renewed by the Spirit, and in whom the Spirit dwells; and that it is visible only in the sense in which true believers are visible. All the arguments which sustain the true doctrine, concerning the plan of salvation, are conclusive in favor of this as the true theory of the church. And here is the real strength of the Protestant cause. If we would turn men away from that ritual doctrine, concerning the church to which multitudes so fondly and blindly cling, we must seek to lead them to Christ, that they may be made new creatures in him, and have the indwelling of his Spirit. Men of scholarship and piety have a duty to perform to the world, the importance of which it is difficult to overstate! It is, to reason so clearly, calmly, and fairly on the high themes of religion, as with the blessing of God to draw men off from the sensuous and external to an experimental knowledge of the things of God, and that worship of him which is "in spirit and in truth."

The periodical press must also be laid under contribution to this sacred cause. I mean not the so-called religious press merely, but the secular and even daily press. Here is a powerful agency, which ought not to be left to the exclusive possession of those who are seeking to build up their private fortunes, or are in the service of the parties of the State; but which should be seized upon for the diffusion of sound principles in morals and virtue, and intelligence respecting the progress of civilization, presented in aspects of which only pure, honest, and deep-thinking minds are capable, and by which the moral as well as the intellectual life of the age may be quickened. The evangelical church has resources at her command, in her individual members,

which need only to be employed, in laying hold of this mighty engine, in order to contend effectually with the many false or loose and unsettled principles which are now sown broadcast over the civilized world.

Thirdly, it would doubtless produce the most happy effect, if the benevolence of the gospel were more fully exhibited in deeds of charity.

True charity seeks to improve the temporal condition of men, as well as to promote their eternal interests. Vast and abiding are the interests of man on earth, though every man's life be as the morning cloud and the early dew. And our Christianity should prompt us to have regard to the temporal comfort and happiness of the untold generations who are to live and jostle one another upon the surface of the earth.

Besides, a work of preparation, which only charity can perform, is required before the abject classes, large numbers of whom are the slaves of priestcraft and superstition, can be brought, with much hope, under the direct appeals of religion. Their minds are stupified by ignorance, uncleanness, and privation, to such an extent as to produce in them an almost total moral recklessness. The pressing necessities of their bodies exclude any care of their souls. The problem, What shall we eat, what shall we drink, and wherewithal be clothed? which has to be solved for every wasting day, thrusts aside even the temporal provisions for the morrow, and much more the question, What shall a man give in exchange for his soul? To give bread to the hungry, education to the ignorant, and employment to the idle, will not only prepare them to be brought under the direct appeals of religion, but will be such an exemplification of the charity of the gospel as will commend it, as by an irresistible argument, to a gainsaying world.

Fourthly, the great doctrine of *Christian unity, or oneness of the true church*, must be clearly understood and warmly cherished.

By this is not meant mere uniformity, or a oneness of external organization and ceremonial, by which men of all opinions and of no opinions are included in one body; but that oneness of heart and soul among all, by whatever name they are known, who are trusting in the same Savior and have been renewed by the same Spirit; manifested by a cordial fraternal recognition of one another as brethren, and in unconflicting concurrent efforts for the salvation of men. The Spirit performs, and is carrying on, one and the same work in the heart of every renewed man; it matters not whether it be in the heart of a dark-browed African or a fair Saxon, all have the same faith, the same hope, the same joys, the same fears, the same Christian experience, in all its chief outlines. Their common experience as penitent and pardoned sinners, as believing and obedient children, and rejoicing expectants of everlasting glory, makes them one in a nobler and more blissful sense than they could be made one by being united in the same external communion, or being members of the same visible society. It was for this oneness of his followers that our blessed Lord prayed. In answer thereto, they profess from the heart to be in subjection to him, and to rest alone on his atoning merits for salvation; they profess to take the whole revealed will of God as their only rule, and to receive the application of water, in the name of the Trinity, as a sign and seal of inward baptism by the Holy Ghost. This common profession of fundamental truth, in connection with their common experience of the life of God in the soul, constitutes the unity of the spiritual, invisible church. And in whatever communion this profession can be outwardly and credibly made, and this experience freely realized, there is found a branch of the true visible church. And just as the preservation of the spiritual church, or a constant succession of man's generations on earth, ensures the perpetuity of the external church, so the existence and diffusion of true Christians

in different and dissimilar communions is the bond which binds them together, and constitutes the essential unity of the visible church. This is the SUBSTANCE, whilst an external uniformity, in respect to organization and ceremonies, is the merest *shadow*. It is the exhibition of this that will tell, with mighty power, on the world. Our Lord prayed that his disciples might be one *in him*, that they might be made perfect in one, that the world might know that the Father sent the Son, and hath loved us as he loved him.* The New Testament, it should never be forgotten, contains no book of Leviticus; it places forms and ceremonies in complete subordination to grace in the heart, and by the utter absence of minute ritual regulations, has shown that Christians should treat one another with great lenity in respect to these.

Fifthly, The sending of the gospel to the heathen is among the means which are to be employed in giving ascendancy to pure Christianity wherever Christianity has the name of having spread.

The heathen, at the present hour, constitute more than two-thirds of the population of the earth. And when we look upon these vast territories of desolation, surely we have no time or strength to waste in contending about the size and fashion of the curtains, and loops, and tassels of the tabernacle,—mere non-essentials. Wide doors are opening for the spread of Christianity, and in these unoccupied regions the zeal of Christians, by the blessing of God, may raise up many efficient helpers to go up with them on the breadth of the earth, and compass the foes of God and his church wherever found. It may be among the plans of Providence that the foreign missionary work is to re-act with powerful saving effect on those portions of the world which have long been nominally in possession of the church, but where "a corrupted Christianity" exists. Prophecy declares that the heathen are all to be converted to Christ. And as we are taught that

* See John, chap. 17.

"blindness in part is happened to Israel, until the fullness of the Gentiles be come in,"* may it not, by analogy or parity of reason, be held possible that the conversion of the heathen is to precede the revival of piety on those altars where its fires have grown dim, and be as "life from the dead," where there is now but the form of godliness without the power?

Go, then, and preach the gospel to every creature, *beginning at Jerusalem, to the Jew first, and those who are in possession of an effete Christianity, but also to the Gentile.* Go and lift up the voice, even lift it up along the streams and sunny glades of Africa, on India's coral strand, and the frozen shores of the North. Let the angel, standing in the sun, cry with a loud voice, "Saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God.† Oh let him who is called Faithful and True, on whose head are many crowns, who is clothed with a vesture dipped in blood, and his name is called the WORD OF GOD, ride forth from conquering to conquer.

Finally. We must pray for the promised influence of the Holy Spirit.

We must pray that the zeal and courage of the few earnest and spiritual men, to be found within the pale of corrupt communions, may be strengthened; that they may keep themselves pure from idols; that they may either come out, and be separate, or that their number may be so increased as to purify and reform the ecclesiastical bodies to which they belong. We ought to pray for all mere nominal Christians and Christian ministers especially, many of whom possess the accomplishments of learning and the gifts of eloquence, and need but the converting grace of God to qualify them at once to go into the vineyard of the Lord. We ought to pray for all ministers and missionaries, who are going forth in the spirit of Paul, saying, We are ready to preach the Gospel, in cottages or in universities, at Rome or at Cawnpore,

that the dry bones over which they prophesy may hear the word of the Lord, and breath may enter into them, that they may live. Let the promise, "I will pour out my Spirit on all flesh," receive its full accomplishment, and we shall see such wonders, only on a grander scale, in proportion as the theatre is more vast, as were seen on the day of Pentecost.

Such gracious awakenings, as have recently blessed this land, are not only a pre-assurance of the conversion of the entire world—Jew and Pagan, Mohammedan and Papal—to Christ, but illustrate to us how easily and speedily it can be accomplished, when the time, the set time, to favor Zion is come. God is more ready to give the Holy Spirit to them that ask him, than earthly parents are to give good gifts to their children. In answer to the prayers of the church He is sent forth.

He may come, "as a sound from heaven as of a mighty rushing wind," before which the trees of the forest bow, and the dwellings of men are shaken, or as the soft summer breeze, welcome to the infant sleeper in the cradle or the sick man's fevered brow. He may come as the fire which sweeps over the prairie, or levels to the pavement great blocks of storehouses and the lordliest mansions of the city, or as the gentle April rain on the fields which winter has long frozen into hardness; or even as the dew which distils noiselessly, at evening, to restore the verdure of the new-mown field. And it is just as effectual and mighty a work, when he operates silently and invisibly, as when he cometh with more of "observation," to startle and astound the children of men. Let us take heed and not presume to dictate, nor set bounds to him in his working; whilst we all take up the prayer which the Lord God himself put into the lips of the captive-prophet in the valley of dry bones, and send it up, as with ten thousand voices, to the throne of the universe, "Come from the four winds, O Breath, and breathe upon the slain, that they may live."*

* Rom. 11:25.

† Rev. 19:17.

* Ezekiel, 37:9.

FOREIGN FIELD.

SWITZERLAND.

France retrogrades in regard to liberty of conscience—more difficult to hold religious worship there than in China—has France a conscience?—low state of feeling upon the subject of religion—tendency to forms and to military domination—an age of incredulity has wrought its evils—the people must now keep quiet—the alliance of the priests with the Government is not an idle affair—Veuillot—his influence over the press—Government lends itself to small persecutions—but Christians do not despair, for the Savior lives and reigns—America much blessed—will not Americans pray for Europeans?

The following letter from Geneva, in Switzerland, is from the pen of an officer of the Evangelical Society of that city, who well understands the subject and the country concerning which he writes. A large portion of the labor performed by the Geneva Society is bestowed on southern France; hence the writer says:

“What shall we say to you of France that you do not already know? It is written, ‘Unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath.’ It is to you, Americans, that the Lord gives at this moment, making you an object of envy to the faithful and of astonishment to the unbeliever. But as to the nation that has nothing, this poor France, it seems that she retrogrades—at least in the domain of liberty of conscience. This point is as a derision to the Government authorities. Yes, they do allow the assembling of multitudes, but under functionaries responsible to the State which appoints them: in a word, they do allow *official worship*; but as to the preaching of the Gospel in meetings *not official*—as to missions in the interior, the erection of new chapels, the organization of evangelical flocks formed from converted Catholics,

all that is more difficult of accomplishment in France than in China. The French people have always made so little use of their religious conscience, that the Government now seriously contests whether they have any, and it practically treats them as if they had none; and in cases where men are found convinced of the truth, and anxious to meet together to hear the Bible read and explained, were it in the woods, they are gravely told:

“‘You are mistaken; it is politics that you are meddling with, without suspecting it. Disband immediately, or go to prison.’”

“The members and employees of the French Government are men themselves too much given up to that skin-deep religion which is named Catholicism—a mere matter of forms and ceremonies, signs of the cross, or of *bon ton* towards the Papal institutions of Rome; they cannot, therefore, be suspected of not acting in good faith in the underhanded persecutions with which they follow all evangelical operations.

“They have no idea of a religion truly spiritual, of the necessity of Christian fraternity, of Biblical instruction, of true edification. They can only see in these necessary manifestations of Christianity an agitation which disturbs them: to watch it with care would annoy them; to suppress it is a shorter work, and is also more agreeable to the priests. This tendency to transform into automata thirty-five millions of men, (which is the actual policy,) counterbalances very sadly the material advantages which the Imperial Government has bestowed upon the country, and all that which for forty years has occupied and interested the minds of the French has almost entirely disappeared. Literature is gasping. The tribune no longer exists. We are now-a-days permitted to hear nothing but the voice of military chiefs and Jesuitical orators, who arrogate to themselves the right of con-

troling the education of the masses. There is no doubt but all that will carry the minds back into the way of routine, and that the moral, religious, political, and intellectual capacity of the people will become less and less. Frenchmen are fast losing their aptitude for liberty of every kind. We well knew their deplorable wants in this respect, before the present system of peace and silence.

"This state of things is in particular applicable to our age and to this country. Should a veritable Roman fanaticism animate the Government and the mass of the people, the lovers of the Gospel would excite against themselves furious troubles, analogous to those which provided victims for the circus and amphitheatres of ancient Rome, or the tortures and prisons of the Inquisition. But the case is quite different; an age of incredulity has passed over the French nation, and in our days the enlightened men of that country, even the great majority, believe really in nothing—or rather they have empirically reasoned that the absence of all religion tended to political and social commotions, and they have said :

" 'Let us make a religion, but let it be a utilitarian one.'

"Catholicism was there. The corporations demanded their return and a reform. The Imperial Government, entirely composed of military men and of skeptical financiers, has taken those corporations; and while they have fared admirably well, they have been made to understand that the people must keep quiet. Of course, whenever the people threaten, here and there, not to keep quiet and not to submit tamely, the Government is made to see the falsity of its system, and the impotence of old superstitions to take root again in skeptical minds. But Roman corporations, by dint of sophisms, and being alone authorized to speak aloud through the press, confound the men of the Government by their noise, and persuade them that they are never wrong; that with time they are all-powerful to lull the minds

to sleep, and to mould the nation to unreserved obedience.

"Let it not, then, be imagined that the alliance of the Government of Napoleon III. with the clergy and the monks is a vain, empty word. It is a profound reality, only it is without fanaticism on the part of the Government; it is a political utilitarianism, carried on with as much, and perhaps more, of cold and practical calculation, than railroads, industry, or diplomacy. Mr. Veuillot is the adventurer of the pen, the Condottiere followed by the clergy, who is commissioned to persuade the Government that his band answers for the obedience of the people. Everything bad emanates from the Protestants, everything good from the ecclesiastical corporation; thus Mr. Veuillot is the only journalist in France, because alone he has the right and the audacity to say all he chooses, and it is to him, in a great measure, that the Imperial Government is indebted for his almost Spanish policy in matters of religion.

"You know, my dear brother, that we cannot justly be charged with making frequent allusions to politics, and that in fact we are absolutely strangers in that domain. But at distant intervals allow us these excursions, necessary to make our brothers removed far from us understand these apparent contradictions constantly renewed in reference to the position of Christians in France. The Government seems to be too enlightened and too humane to desire, through fanaticism, to fall upon them, to raise deep agitations, and to be the means of procuring for godly men the crown of martyrdom—and there are few of those godly men whom our flock numbers, and who are the salt of the earth. But on the other hand, while tolerating them per force, instead of blotting them out by a decree *a la Louis XIV.*, the Government does not cease to lend itself to small persecutions. It always receives the minute reports made by priests, officers of justice, and gens d'arme.

"In circumstances so painful and trying we are not, however, allowed to lose courage. There was no real good upon the earth when the God-man, Christ Jesus, appeared, and it is to a single individual that we must trace the diffusion of light by which, since his day, sixty generations have been enlightened. In Jesus alone your thousand American churches, and the millions of faithful Christians, more or less oppressed, scattered over the ancient world, find their foundation, their strength, and their God. If there were neither Savior nor Holy Spirit, there would be no hope for any nation; but as both do exist, no one ought to despair to see the most 'dry bones' revive.

"The priests of Mary have without doubt been authorized by the providence of God, as formerly were those of Baal on Carmel, to show in France what they can do, and behind them was Elijah ready to confound them. Now, in this day of Gospel influence and light, we have more than the Elijah of old, for the disciple of Jesus Christ is greater than any prophet. We hope, therefore, that there will be in France, after those displays of superstition and arrogance, an outpouring of the Holy Spirit, and that a jealous God will show what difference there is between light and darkness.

"We are then led to believe, from the abundant spiritual harvest with which God has blessed your United States, and after so many prayers offered up by you in behalf of our nation, that God will look with pity upon us; and we believe, also, that in the numerous meetings in your country, it would not be inconsistent with Christian faithfulness to ask of God to cause a religious awakening in Europe, and particularly in France, whose wants you so well know. If God's ear is open to your supplications, will he not reprove you for having asked too little? is he not rich enough for all? and is it not those who have drank of the water of life who ought to know its value, and be willing to extend it to those who are dying of thirst? Thus, when your cup shall overflow with heavenly bless-

ings, pray for France, Switzerland, and Italy.

"Your monthly sheet, which is especially devoted to the review of Catholic countries, is a fit organ for that appeal. We invite you, then, to a general session of prayer in the United States for Catholic countries, or countries most threatened with that curse; and if God, as we have reason to hope, does hear your prayers, you will with us have abundant cause of rejoicing.

"In the name of our brethren of the Committee, I beg you to receive the assurance of good-will and gratitude."

SWEDEN.

Why writing to the Secretary had been delayed—the writer's duties—now preaches in the house where fourteen years ago he exercised his ministry—has to retire to prepare the matter for his monthly publication—a wonderful impulse to evangelical matters—in the last. Diet no progress made in regard to religious liberty, yet dissent from the Established Church is increasing—seven women who have become Papists are in danger of banishment—Papists are resolute in pressing themselves into Sweden—on the other hand, the Gospel is making progress by Bible and Tract Societies—Sunday and day-schools are encouraged—prison-visitation useful—Rev. Mr. Ahnfelt's long journey of 2,800 miles—preachings—good results, etc. etc.

"STOCKHOLM, 17th June, 1858.

"REV. DR. FAIRCHILD, NEW-YORK.

"DEAR SIR:—It has been my intention for some time to write to you, but I have been expecting my friend, brother Ahnfelt, who had announced his intention of visiting Stockholm. I hoped to be able at the same time to give you some news respecting his travels, which afford more variety of detail than my work. The latter, as you are aware, consists in expounding the Bible, and proclaiming the Gospel message to all those who will enter the Bethlehem Chapel, where I now once more have the permission of making it known, after an interval of fourteen years, during which time we have been confined

first to the lowly habitations of the poor, then to the small hired room, then to a larger and a larger, till it grew into so numerous a congregation that only the chapel in which formerly Mr. Scott, the Wesleyan minister, used to preach, could hold it, and there we now have our meetings. Besides these, I have my periodical to publish every month, and to be able to get some quiet for writing the leading articles in it, I am generally obliged to leave town for a few days each month, so great is the number of anxious inquirers, and those who wish to consult me on subjects connected with salvation or sanctification. Some days I have not a moment to myself from morning till night.

"From the foregoing you can gather some idea of our position here, and that God is doing a mighty work among us also, though we have no such wonderful news to tell as those we hear from America. We are exceedingly interested in what we have read in regard to the revivals in your country. May God in his grace give such a powerful effusion of his Spirit over the old world too!

"Before I proceed to tell you what brother Ahnfelt's experience has been during the last months, I should like to give a sketch, however imperfect, of the progress that is making here in Stockholm, as well as some of the troubles we have to encounter. You know that at the last Diet no progress was made in regard to religious liberty. The kind wishes of the king in this respect were completely frustrated. This is a difficulty which meets us at every step. Dissent is *on the increase*, yet *no provision is made for the manner in which Dissenters are to be treated, or any law ensuring to them a safe position in society*. Every one is still liable to banishment. But public opinion has taken strides during the last two years, and the enormity of their old laws is more demonstrated by their remaining in force, than by any other argument whatever. A case is now pending which concerns *seven old women who have become Roman Catholics*, and the sword of banishment is suspended

over their heads. It is foreseen what a commotion will be raised by the Roman Catholics, if the sentence is pronounced and put into execution. In the meantime they are not inactive. It is clear that Rome has intentions on Sweden. A sisterhood is going to be formed here. A large house has been bought in the southern suburb, and it is reported that a large establishment of Sisters of Mercy is intended, of course paving the way for Papacy. These signs are of course rather alarming, but we must place all our confidence in the Lord, who can preserve us from all evil and also from such fatal error.

"The progress of the Gospel is great. Bibles are spreading, so also tracts in large numbers. Colporteurs are going over the whole country—at least a few, I think, in every province except the eastern ones, where the prejudice against all lay agency is so powerful that it shuts it out almost completely. The bishopric of Gothenburgh is a fortress with insurmountable bulwarks in this respect.

"Sunday-schools are increasing, so also day-schools, on the voluntary principle, with really Christian teachers. These are trained either at the deacon's house of Stockholm, or at a small institution, which is conducted by an excellent Christian lady of noble family, Baroness Passe. She gives them lessons herself, and inspects their work, both during the time they are under training, and after they have come to their respective schools.

"One remarkable feature of Christian work, which at its commencement here met with much opposition and the most violent attacks from the press, was that of ladies visiting female prisoners. During the four years that it has been going on it has, however, had its usefulness nobly vindicated by experience. At the present moment the governors of the prisons hail the visits of the ladies with gratitude. They have seen a change effected in the prisoners which they never expected to see, and much has been done towards procuring them employment, and getting them into service after leaving prison.

The Lord has given the desire of serving these poor women into many hearts. Instead of the first three, who weathered the storm at the commencement of the work, there are now some sixteen or twenty who visit regularly, and there is not a female prisoner in Stockholm who is not visited once a week, or may be present at the Sunday-school at the prison for penal servitude, which the ladies carry on regularly with all who like to attend, and who are not in separate confinement. Books may also be distributed there, and these are signs of progress, wonderful to us, though to you they may appear insignificant.

"When we think of Sweden as it was fifteen years ago, it seems incredible that such a change has been effected already, and the change which is constantly going on seems to be at a rate that increases every day. Feelings of intense gratitude must overwhelm those who have the opportunity of comparison, and happiness as regards the future. May the Lord help us to be faithful fellow-laborers with him!

"Mr. Ahnfelt has just arrived in Stockholm after an extensive tour of 400 Swedish miles, (2,800 English miles.) He has preached in churches and barns, in garrets, in the open air, and once in a law-court, or rather the room where the court is generally held. It was opened by a Christian judge. In such rooms Mr. Ahnfelt had appeared many times before, but standing before the judge accused of doing the very thing which now he was called upon to do.

"If we look to the fruits of his preaching, one has sprung up in a part of Smaland, nearest to the eastern boundaries of that province. An Antinomian movement has taken place, against which Mr. A. preached with much power and blessing, so that a great number of souls were freed from the trammels of that error. In many, we may say, in innumerable cases, blessings have followed upon his preaching.

"I wish I could give you a better ac-

count of what he has experienced during this last tour, but he only gave me a few short notes, saying that otherwise he could not relate anything. The accompanying circumstances are generally the same. The time and place vary, but the subject is one, and the hearers as invariably worldly people, anxious inquirers, or children of God already trusting in his grace through Jesus Christ.

"And now, dear sir, I must finish this, hoping that you will pardon its not containing more of interest. I remain, with feelings of respect and gratitude, yours in the Lord. C. O. ROSENIUS."

FRANCE.

IDOLATROUS DEVOTION TO MARY, AND DEEP HOSTILITY TO THE BIBLE.

The following extract from the correspondence of the *London Christian Times* of the 5th of July of the current year, gives a dark and distressing view of the religious condition of a large part of France. The Ultramontane party in that empire seem determined to stop at no absurdity, however great—at no blasphemy, however horrible. This is the legitimate effect of the Romish system, and how degrading is it to human intellect—how offensive must it be to God!

No wonder that the advocates of such a religion hate, and consequently seek to destroy, the Bible. And no wonder that the Pagans and Jews refuse to receive the Gospel when offered to them, because of what they regard as its teachings and influence as gathered from the usages of Pagan nations. But read the extract and learn to guard against Romanism.

"Really, your readers will be tired of allusions to Mary Immaculate, but this awful delusion is being spread far and

wide with such bold blasphemy by the Ultramontane clergy, that I am obliged to recur to it again.

“‘The angel of the Church of Quimper,’ having asked permission of the Pope, ‘the king of kings, the Supreme Pontiff,’ had received the solemn charge to ornament and enrich with a crown, in his name, the statue of Our Lady of Rumengal. ‘Arise, illustrious and holy pontiff,’ exclaimed the apostolic missionary to the Bishop, ‘the dearer to the clergy and faithful of this diocese, inasmuch as you have refused no sacrifice to obtain for our Queen and mistress this honor unspeakable, the lustre of which beams upon each of us. Arise, and take in your venerable hands this crown upon which you called blessings from on high, mysterious emblem of the love we bear to Mary; and we all arise with you, with the king of kings, the Supreme Pontiff, to place the royal diadem on the forehead of her who is Jerusalem’s glory, Israel’s joy, the country’s honor, the patroness of Brittany, the Virgin of Rumengal.’ So much for the West.

“If we turn to the East, we shall find the Bishop of Nancy laying the foundation-stone of a monument to ‘the most glorious prerogative of Mary—her Immaculate Conception.’

“At Rheims, the clergy pronounce, with a taper in their hand, their self-dedication to their goddess. ‘We are happy,’ say they, ‘to renew on this day our consecration, by solemnly professing the privilege which has made you holy, *more holy than holiness itself*, from the first moment of your conception. We devote to you our persons, our families, our goods, our joys, our sorrows, our fears, our hopes.’

“This ascription of praise is entitled ‘Consecration of the whole diocese of Rheims to the Immaculate Conception.’

“In Paris, elegant little devices come into every one’s possession, in the shape of lace-edged cards and painted silk, distilling, with more or less taste and art, the ‘immaculate’ poison. One of these represents the Virgin, with the Divine Son

in her arms; with one hand he points to the forbidden fruit, and with the other he unites with Mary Immaculate in crushing the serpent with his cross.

“‘*Mary* crushes the enemy with the glorious serenity inherent to the Mother of God,’ says the *Univers*.

“In the South, the Prefect of Tarbes has prohibited the sale of the immaculate bottled water from the Virgin’s spring at Lourdes, until its mineral properties shall have been examined. But does he think thus to stop the superstition? Administrative measures will no more stop it, than the trial and decision of the Lyonesse Court stopped the sale of Salette water. No, there is only one instrument that can efficaciously put an end to superstition.

* * * * *

Give abundantly God’s written Word to our population, and immaculate Virgins and miraculous springs would soon fail to amuse. This the priests well know, and where they find a copy of the Bible they destroy it if they can. I know of two or three instances, within the last month, in which, in Paris, the Holy Scriptures have been destroyed, either in fact or in intention, by the agents of Rome; in two cases persons found reading the Bible were advised to burn it, one on penalty of losing his situation as door-keeper to a private house; in another, the nuns, dispensing the public charity to an aged woman, snatched up a Testament she had possessed for ten years, tore out its precious leaves, and carried the fragments away. But the majority of the prefects care not to touch the superstitions of the population, and those who would save their people from such folly and its manifold evil consequences know not the antidote.”

SANDWICH ISLANDS.

LETTER OF REV. T. COAN.

Letter received—misapprehension corrected—letters and contributions from Hilo duly acknowledged by the AMERICAN AND FOREIGN CHRISTIAN UNION—how the oversight may have occurred—deep sympathy in the work of the So-

ciety—contributions of the natives to build churches very liberal—Popery, its characteristics—its doings at the Sandwich and Society Islands, etc.

"HILO, HAWAII, May 11, 1858.

"REV. E. R. FAIRCHILD, D. D.

"MY DEAR BROTHER:—Your most welcome letter of January 16, 1858, was duly received.

"Allow me to say that I am truly happy to stand corrected on a misapprehended point, and very thankful to you for your prompt and satisfactory explanation. The apparently incidental note of your colleague, Dr. McClure, which called forth mine of October 27, 1857, was the first line I had ever received from any officer of the UNION. I had correspondence with very many of the philanthropic and evangelical associations of America, and had received prompt and excellent letters from their Secretaries—letters which inspired my people with love, and joy, and enthusiasm; and why we got nothing of the kind from you or Dr. Baird, to both of whom I had written, was mysterious. But your *exposé* relieves the difficulty.

"I now beg pardon for an unusual oversight on my part. I had seen nothing from Hilo published in your Magazine. On reading your kind letter, I turned to the number referred to, viz: July, 1853, and found my letter to Dr. Baird. How I had overlooked that number I know not, as I usually examine your journal carefully.

"Probably I was absent when the Magazine came, as I am from home much of the time; or I might have been, to use a sailor's term, 'swamped,' as is sometimes the case, with a forty pounds' mail, and when so pressed with labor that I can read little or nothing. However that may be, we are now in communication, and so long as this mortal heart beats it will feel a deep and true sympathy in your work. We shall pray for you, and we intend also to contribute our mite from time to time to your funds.

"But, as I said to Bro. McClure, you will not expect anything from our poor

people for a year or two to come, as we are raising \$12,000 or \$14,000 to build church edifice at Hilo, and several thousand more to build and improve meeting-houses at out-stations, of which I have twenty-five.

"For our principal meeting-house we have collected \$8,000, and the building is up and enclosed; all the inside remains to be provided for. Our people are poor in cash, but they are more ready and cheerful in giving than any people I have seen. Many of them give to the extent of their power, yea, and beyond their power. More than one 'poor widow,' giving her rial, gives all she has. We have scores of such cases at every monthly contribution, and they do it joyfully.

"The amount of contributions in the church, for various objects, during the last twelve months is about (\$5,000 five thousand dollars."

POPERY—ITS CHARACTERISTICS.

"I feel what you say on the 'REVIVAL' and 'SPREAD' of Papacy. It is a painful truth that that dreadful system still possesses all the vitality of 'the beast,' which lives in spite of its deadly wound. No false system on earth can compare with it in tenacity of life, or in dogged persistence of purpose. It is a hydra. It is ubiquitous. Strike it down and it rises—kill it and it lives—drive it out and it returns—go from it and it follows you. Its Argus eyes stare at you everywhere. In the Senate-chamber, in the civic-hall, in the lyceum, in the shop, in the field, in the office, in the church in the city, in the hamlet, in the palace, in the cottage, in the domestic circle, and in the sacred nursery—everywhere, at all times and under all circumstances, it meets you. And it meets you with an intrusive, a hypocritical, an audacious, and a defiant gaze.

"It is my decided belief that it is now the most formidable obstacle to the progress of truth and the spread of vital godliness in our world. It is an extinguisher of light

disturber of peace, and a destroyer of souls.

"It has had a painful history at these lands and a deadly one at the Society group. It is now opposing our mission to the Marquesas, and, like a jackal, it will follow the Redeemer's army into all times. In the field where I labor it would seem to have spent its force. Its converts are few, and mostly ignorant and vicious. Its meeting-houses are grass hovels, and mostly neglected. Its schools are all suspended, and decay and extinction seems marked on its altars. And still it lives, and its priests, with a stubbornness worthy of a better cause, hold on to the last ray of hope and grasp at the floating straw.

"Our only hope is in God, and the only weapons we use against this 'enemy of all righteousness' are truth and love. The sign of truth and of love in the hearts of God's people always checks and paralyses the power of the Papacy. The Lord consumes this and all other errors with the 'breath of his mouth,' (the Holy Spirit,) and destroys it with the 'brightness of his coming.' Oh, if the Protestant world were awake to righteousness, and living under the clear rays of God's countenance, their salvation would go forth everywhere like a burning lamp!

"In great respect and true love I am yours in the gospel,

"TITUS COAN."

BOHEMIA.

Bohemia is still a land of deep interest to the Protestant world. The latter persecutions which have been inflicted upon the confessors of the truth there have not wholly extinguished the race of the disciples of Christ, although they have been comparatively hidden for a long time. Since the publication of the "Tolerance Edict," by Joseph II. on the 13th of October, 1781, they have been gradually emerging into the light.

In a population of 4,400,000 there were 96,589 Protestants, according to statistics published in Prague, in 1854, or *one* Protestant to about *forty-five* Roman Catholics. This may seem a small proportion of Protestants; but when the circumstances are considered—the persecutions which they have endured, and the civil disabilities to which they have been subjected—it will seem a remarkably large proportion.

The Bohemian Protestants are generally poor in this world's goods, but rich in faith and other gifts and graces of the Spirit. They are eminently an upright and moral people in their lives, contrasting, in this respect, so strikingly with the Papal population as to attract the attention and command the respect of the officers of the Government. They are strict observers of family worship, and almost invariably combine, in their exercises, reading of the Scriptures, singing some devotional hymns, and offering prayer to the only living, the triune God. And thus the younger members of the families are well instructed, and guarded against immoral practices.

They are gradually gaining privileges from the Government. They now have liberty of public worship—secession from Rome to Protestantism is much easier than formerly; and lately they have obtained some rights, in regard to burying-grounds and the burial-service, which they had not before enjoyed.

But every effort is still put forth by Rome to maintain her hold upon the country, and suppress the growth of Protestantism. She even offers for sale, at fairs and public places, her "letters of indulgence," as in the days of Tetzel. But the Protestants

seem to understand her wiles, and stand firm. The cause of evangelical truth, we trust, will continue to advance in the land of Huss and Jerome, till all shall enjoy its benefits. Let us rejoice in the light that God is

causing to spread in that dark region where Rome has so long exercised her most fearful tyranny, and extend to our suffering yet faithful brethren there our warmest sympathies and cordial support.

HOME FIELD.

Few works of philanthropy and Christian benevolence are more delicate and difficult of performance than that which seeks to diffuse the Gospel, in its purity, among the Papal population of our country. From their youth, the Papists are taught to believe themselves the ONLY possessors of the "true religion," and that Protestants are heretics, and in the way to everlasting death. Thus they are fortified against the truth, and are prepared to resist the approaches of those who, in the spirit of the Savior, would bring to them the "Word of life," and pray them to be "reconciled to God."

But it will be gratifying to the friends and patrons of the Society to be assured that our Missionaries in the Home, not less than in the Foreign Field, are successful in their labors. Sometimes they meet with great discouragement. The Romish priesthood, of course, do all in their power to render their labors difficult and abortive, yet God is with them to protect and comfort them; and sometimes their success exceeds their highest expectations; while generally, we may say, the fruit of their labors is equal to that which is given to any missionaries.

The following report from a missionary in one of our cities in the interior is certainly full of encourage-

ment. Few can read it, we think, and withhold their admiration of the grace of God, or their thankfulness for the existence of an institution that so cares for the Papists of the land, and does so much as the AMERICAN AND FOREIGN CHRISTIAN UNION to bring to them (of every tongue among us) the glorious Gospel of Christ and to instruct them in its principles.

The Papists now among us, though born in other lands, are to remain here, and they and their children will sooner or later, greatly affect all our interests. To do them good, to seek to train them aright, is our privilege as well as our duty; and we rejoice that, as a Society, the AMERICAN AND FOREIGN CHRISTIAN UNION is beginning to have so happy a history in this regard. Though comparatively noiseless, yet her works along our thoroughfares, in our great cities, and in the interior, and even in rural districts, proclaim her usefulness and importance to the cause of evangelical religion and the interests of humanity.

What valuable results, in the city referred to in the following "Report," are seen as growing out of the labors of merely one of our missionaries! Friends of the cause, take courage. These results here recorded by this missionary alone are worth

to our land more than the Society has cost from the date of its organization to the present moment. These movements to educate the neglected girls and boys in the nation—to a large extent the children of foreigners and of Papists—is what we need. Gather and teach them properly, throw over them the influences of the Gospel, and they may become not merely good citizens, but they eventually may be saved. For such results we earnestly strive, and CERTAINLY WE HAVE LABORED NOT WHOLLY IN VAIN.

A SUCCESSFUL LABORER'S REPORT.

Labors prospered—meetings held in a room over a liquor store—drunkards and others disturb them—a kind magistrate—Sabbath-school broken up but gathered again—the Methodists take the station—city movement about an industrial school—the missionary and a few ladies begin the work—almshouse labors—meetings well attended—people afraid of the priests—children love the missionary—summary of the month's labors.

"Another month is past, with its cares, anxieties, and labors. I hope, even in this dark corner of 'the vineyard of the Lord,' good results will be found not many days hence. God has graciously condescended to bless the labors of the past beyond my most sanguine expectations.

"I mentioned in a former report something concerning a place, close to the south side of this city, where I labored for some time, preaching to a few persons in a room over a liquor store, which was hired for the purpose of keeping day and Sabbath-school in.

"The liberty of preaching in it was granted to me by the trustees of the school. For a while I kept the stand firmly, amidst all kinds of opposition and noise of drunkards, until a gentleman, a justice of the peace, hearing of the annoyance, kindly proffered me the use of his office; this I accepted thankfully, and preached in it for a time.

"Our Sabbath-school over the 'grog-

shop' was broken up, but the children were again gathered in by our Methodist brethren, and the school was kept in the justice's office. The good work thus begun has been carried on by them, and is now in a prosperous condition. They have built a neat little meeting-house, where they have a good Sabbath-school and occasional preaching; and, best of all, a number of precious souls have been converted to the Lord in that little village.

"Our industrial school movement, (which was the origin of the great industrial enterprise now being carried forward towards completion by our city fathers, the buildings for which will cost \$25,000,) had a very small and feeble beginning. Your missionary, with a few pious ladies, for a considerable time met once a month to talk over the matter, and to lay it before the Lord of Hosts, who blessed those efforts, and has now made the Institution an instrumentality of much good to many of the rising generation. The corporation Industrial School building will soon be finished and ready for use. It will, no doubt, be the means of reclaiming many of the idle and vicious youth of our city. It is a great work that is contemplated, and that has risen from such humble beginnings.

"The fruits of all my labor at the alms-house cannot be fully known, as the people are all the time coming and going. But hundreds have heard the Gospel preached there, and many children have been instructed in the first principles of evangelical religion, with care and tenderness. I give Tracts, Bibles, and Testaments to all who will receive and promise to read them; and many have received them with thankfulness and gratitude. My meetings at the present time are well attended, both at the alms-house, and at R — street station.

"My temperance society is doing well; many of the young are flocking to the standard, and taking an active part in its management, and in gathering in others.

"My visits are received as usual, by some kindly, by others with diffidence,

not with prejudices against ME, nor what *I say to them*; but for fear their priests should know it. But the children of all the families give me always a smile and a hearty welcome. Poor little creatures! their minds are as yet uncorrupted, and I hope will ever remain so.

"This month I have distributed 575 Tracts, three Bibles, and five Testaments, preached and held other religious meetings 16 times, visited the sick and the dying, read the Scriptures to them, and conversed and prayed with them. These exercises have been pleasing to me, and I believe profitable to many of those visited."

IRISH MISSION SCHOOL IN NEW-YORK CITY.

LETTER FROM MISS B——, A TEACHER
IN THE SCHOOL.

The day-school increasing—pupils greatly improved in appearance—less opposition from without—books greatly needed—Industrial School well attended—girls interested in it—donation to it—Sabbath-school doing well—teachers needed—many acts of kindness shown by visitors, etc., etc.

"DEAR SIR:—I am happy to report to you that our mission day-school on 43d street, in this city, is steadily advancing. Every week, indeed almost every day of the week, we have some new names to add to our list.

"Another equally pleasant fact, is the appearance and manners of the children, which are so greatly improved that we can scarcely recognize them as belonging to the same class with which we commenced less than three months ago.

"We also feel glad to report that our prospects are brightening in other particulars. One of some consequence is, that we are not so frequently or so grossly insulted by rude and inimical persons, on the street at our very doors, as we were in the beginning of our labors. Then we were often greatly annoyed, and even violently threatened at times.

"I must not omit to mention that with the increase of our school, we have been

put to our 'wits' end' to furnish our pupils with text-books in sufficient numbers to make the lessons pleasant and profitable.

"Our 'cards' have been now read and repeated so frequently, that I feel assured the children would take hold of some new ones with great avidity. This feeling and taste is not peculiar to childhood. In adult life, 'novelty is pleasing.'

"Our 'Industrial School' has been well attended. The time set apart for sewing has been looked forward to with much interest, particularly by those who were the recipients of favors from that quarter. We had a donation, a short time since, of about eighty yards of cotton print, very suitable for girls' dresses at this season of the year.

"Our Sabbath-school is quite as large as we can attend to without the help of more teachers. We have had the promise of aid from several quarters, and we look forward with bright hopes to their fulfillment.

"I cannot close this report, without acknowledging the kindness of many friends, from different parts of our own city and from neighboring cities, who have from time to time found it convenient to visit us, and who, while they encouraged and refreshed us by 'the word in season,' were also pleased to express their unqualified approval of our mode of instruction and discipline, and the many good results of our labors. Respectfully yours,

"H—— B——."

The Day and Industrial schools noticed by Miss B—— in the above report, are the growths of the Sabbath-school which was commenced, in that part of the city named by our missionaries, more than a year ago. The advantages connected with them for diffusing evangelical truth in places from which it has long been excluded, is very great.

The children taught are those who fail to be gathered into the "Public Schools," and who, otherwise, would

remain untaught, and be left to grow up in vice and irreligion, and become dupes of the Papacy. Several HUNDREDS of such children have been greatly benefited by these schools which our missionaries have collected and taught, and of which Miss B—— has briefly written.

IRISH MISSION IN NEW-YORK CITY.

The mission prospering—interesting Bible-class—sickness among the pupils—death of a little girl—Romanists softened and ask for Bibles, etc.—an interesting family—two members converted—the husband thoughtful—others bring their children to the mission school and ask admittance—summary of the month's work, etc., etc.

"I have to inform you that our work is on the advance, both with reference to our school and system of daily visitation among Romanists. We have a very interesting Bible-class every day, and the children are acquiring a great amount of knowledge of the Scriptures. There is a great improvement generally among the scholars.

"There has been a great deal of sickness among the children, for some time past, and some have died. It is a painful, yet in some sense a pleasant work, to visit the families in time of sickness and death, to sympathise with them in their sorrows, and to seek to do them good. My visits to them, at such times, have been well received and highly valued. One little girl who had been coming to our school for some time, (her parents are Romanists,) was sick for some weeks, and then she died. I visited her during her illness, and conversed with the parents on the subject of religion. The girl seemed to be much impressed in regard to the things of eternity. I trust that she is one of those little flowers that shall bloom for ever in the Savior's heavenly kingdom.

"I have been very busy in visiting the families in the district, and especially

those whose children come to our school; and while I meet occasionally with some Roman Catholics whose prejudices and opposition against the truth are as strong as ever, yet I am happy to say, as a general thing, Romanism here is weakened. Several Romanists have of late been asking me for Bibles and Testaments, and I have received messages to call and talk with them on the subject of religion.

"I held a very interesting conversation with a Roman Catholic man a few days since. After I explained to him the way of salvation through a crucified Redeemer, and laid before him the nature of evangelical religion, he seemed to receive with the deepest interest what I had said. He has a very interesting family of children who, for some time, have been coming to our school, and I have reason to believe that two members of this family have been converted to Christ. I trust that the husband will soon lead as well as join his family in sending up daily and acceptable prayers to God.

"Mothers come with their children almost every day to seek admittance for them into our school, and some who were afraid to send at the first, do now send them.

"We had some of the oldest of the children on an excursion to Fort Lee on Wednesday, through the courtesy of some of our friends of the Fiftieth-street Church. The children enjoyed it very much.

"I have had some sickness this month in my own family. Two of my children had the measles, but are now, we think, 'out of danger.' The warm weather has thinned our Sunday-school a little, but we expect in the Fall to have a large increase.

"I have visited during the month 259 families, and distributed 367 pages of Tracts, and given to Romanists and others four Bibles and five Testaments. I have given to children and others 38 volumes from our library. The children of our Sunday-school love to read those books. Besides these, I have supplied

them with other religious reading, that has been supplied by kind friends.

"We have very little help in our Sunday-school at present, so we have to do the work alone. We have not met with much annoyance, of late, from the evil-disposed parties who used to trouble us, but our work is progressing, and is gaining the confidence of the Romanists in our district. Many of them now say, we are 'doing a good work on their children.' I feel happy to be employed by your Society to do this great work of seeking to convert Romanists to Christ, and I trust, through the blessing of God on our efforts in this part of the city, that many may soon see and renounce their errors."

The mission-school referred to in the foregoing report, is the same as noticed in the report of Miss B—which precedes it. The missionary, who labors in the district in which the school is located, visits from house to house, converses with the families to which he gains access, reads the Scriptures, and prays with them when allowed so to do, and leaves with them religious Tracts, or copies of the New Testament or the Bible, if he finds good reason to believe that they will not be destroyed, but be used properly.

He also spends a short time, perhaps an hour daily, in the school, and instructs a Bible-class, and sings with the children some evangelical hymns which they commit to memory. Thus the mission is rendered very effective. The improvement which the children make is very encouraging; and though not a little effort has been made, on the part of Papists to break it up, God has favored the work, and great good has been done. We shall look to the friends of the cause in this city to support this enterprise, and we hereby gratefully

acknowledge the kindness they have thus far shown towards it.

ITALIAN MISSION IN NEW-YORK.

The Italians who live in this city and in Brooklyn have few to care for their spiritual state, and their widely-scattered residences renders it difficult to assemble them for religious purposes. The missionary of our Board, however, within the last month has visited a good number of Italian individuals and families, held consultations with them on the subject of evangelical religion, and succeeded in collecting groups of from *five* or *six* to *twenty* persons, to attend meetings for prayer and reading the Scriptures. He has, however, met with decided opposition to his work, in one instance having the door of the room in which the meeting was held pelted with stones, and the glass of the windows broken. The missionary thinks the opposition instigated by the Romish hierarchy; but notwithstanding the hindrances thrown in the way of his labors, they have not been wholly in vain. A number have manifested much interest in Gospel truth, and a few have been converted and now attend Protestant places of worship. This is the result we aim at—the conversion to Christ of these imperishable souls; and if it can be accomplished, it is surely worth the effort. We must expect the rage of Satan to be excited, when any of his subjects are reclaimed and added to the number of the Lord's people.

MISCELLANEOUS.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

A circular has just come to our hands making a strong appeal in behalf of the American Board of Commissioners for Foreign Missions, and urging individuals in all the churches, to which it may be sent, to make a SPECIAL effort in its behalf. It is our sincere wish that the appeal may be successful, and the work be accomplished at once, and not be stretched over the whole of the coming year.

We have a variety of reasons for this wish, but we notice only the following :

1. Because the Church is not doing too much to send the Gospel to the heathen, and the appropriations made by the Board are the smallest that could have been made by them in the circumstances ; and, therefore, the raising of the money is essential to the successful prosecution of their work.

2. Because the American Board of Commissioners for Foreign Missions is not the only Society engaged in the great work of doing good, or of preaching the Gospel to the perishing.

The American Home Missionary Society and the AMERICAN AND FOREIGN CHRISTIAN UNION have *hundreds of missionaries* on the Home and Foreign Fields, preaching the Gospel, whose labors are *equally important, equally successful, and who are equally dependent on these Societies* for their bread. And the system of making yearly *special efforts*, besides the regular collections of that Society, only

disarranges all the plans of systematic benevolence, and interferes with the operations of all the other great benevolent Societies.

A PASSPORT TO HEAVEN.

A document of this nature, which appears to have cost the bearer the pious little sum of four hundred thousand *francs*, has been found in a manuscript belonging to the library of the British Museum, in London, No. 6,845, fol. 143. It is in the following terms :

"We, the undersigned, priests and true ecclesiastics, attest and promise that our Society, which has full powers for the purpose, takes the Sieur Hippolyte Brém, jurist, under its protection, and pledges itself to defend him against all the infernal powers who would injure his body, soul, goods, and estate:—in confirmation whereof we engage the authority of His Highness the Prince, our Founder, to the end that the said Siour Brém be presented by him to the blessed chief of the Apostles, with all the fidelity and exactitude to which our Society binds itself by these presents.

"Signed and sealed with the seal of the Society.

"FRANCOIS DE SEELIN,
"Rector of the Society of Jesus.

"FRANCOIS DE SURHON,
"Priest of the Society of Jesus.

"PETIT DE POYN,
"Priest of the Society of Jesus."

"It is known," says the *Observateur Catholique*, "that the Jesuits were in the habit, as they probably still are, of issuing these passports for the other world. Louis XIV. had one made out in due form. It is very questionable, however, whether St. Peter honors the signatures of the reverend fathers."

SAINT NAPOLEON.

It is not generally known that the Romish church has upon its calendar a St. Neopolus, or Napoleon, whose annual feast-day occurs on the fifteenth of August. The *Revue Catholique*, of Louvaine, in the July number of 1857, page 396, contains the following lines, being part of an article upon the writings of the Abbe Cornille Stevens :

"Stevens criticizes, in the same work, [Letter of the first of December, 1806,] the establishment of the Feast of St. Napoleon, fixed for the fifteenth of August by an Imperial decree of February 19th, 1806, confirmed by the Cardinal Caprara, legate *a latere*. According to Stevens, the holy martyr Neopolus, or Neapolus, is different from St. Napoleon, who never existed. But supposing even that he did exist, and that Napoleon and Neopolus are the same name, his feast ought not to be celebrated on the fifteenth of August. The arguments of Stevens made such an impression on many curates, that they objected to baptizing children whose god-parents wished to give them the name of Napoleon."

It would not do to give it up so. Saints are scarce in that famous family. And it has come to pass, that other learned men, "better informed," has since made it out that Napoleon is the name of the blessed martyr Neopolus, according to the Italian manner of pronouncing it in the Middle Ages ; and they have also agreed in placing the anniversary of his martyrdom on the fifteenth of August. The reader who is curious in this matter is referred to the "Lives of the Saints," by Alban Butler, under that date. As to the name itself, it is composed of two Greek words, of which the first means *new*, and the other signifies the *young* of any animal, and sometimes, in the poetic style, the young of the human being. The compound name, therefore, means simply *young-child*.

THE MEMORY OF LUTHER.

On the 20th of last July (1857) a monument was raised, by the liberality of the Duke of Meininger, near the Thuringian forest, to com-

memorate the abduction of Luther, for his own safety and his seclusion in the castle of Wartburg, by order of his vigilant friend, the Duke of Saxony. The monument consists of a simple column, erected on the spot where this amicable arrest was made. Thousands of joyful spectators were present in festal costume, and made the welkin ring with their enthusiastic singing of Luther's favorite hymn—"Ein feste Burg ist unser Gott."

A more important monument is to be raised at Worms, where the bold reformer so bravely confessed Christ in the presence of the haughty Emperor Charles V., and his Diet, or Parliament of bigoted lords and bishops. At the last account above ten thousand dollars had been contributed for this memorial, of which sum Queen Victoria and her consort gave a liberal share. The work of construction was to have been commenced last year.

It is gratifying to observe these indications of revived Protestant feeling in Germany. We regard them as tokens of a quickened religious life, and of a growing zeal in behalf of those great Bible truths by which the monk of Wittemburg shattered the ancient and formidable despotism of Rome.

ADDRESSES AT THE DEDICATION OF THE AMERICAN CHAPEL IN PARIS.

ADDRESS OF PASTEUR FISCH.

Among others who participated in the services of the dedication of the American chapel in Paris was the Rev. Mr. Fisch, a pastor of the Taitbout church, which was kindly granted to us while our chapel was in process of erection. His address on that occasion was very appropriate, and it extended to the enterprise, and all associated with it from America, a most fraternal and cordial welcome to the French metropolis. It did not reach us in time to

appear in the number of the Magazine which contained the address of the Rev. Dr. Grandpierre, and it was unavoidably crowded from the columns of the last number. We are happy to submit it to our readers now, and are quite sure that they will rejoice with us in the spirit which it breathes, and the bright prospect of this chapel which it infers. Mr. Fisch said:

“MY CHRISTIAN FRIENDS:—I am here not only the representative of the Free Church of France, but I am also one of the pastors of the Taitbout church, which had the privilege of giving hospitality for a whole year to this congregation. I say the privilege, for I think it was indeed a great honor conferred upon us, to receive under our roof a church based on those principles of Christian union which were so admirably laid down in the paper read by one of your office-bearers, and in the excellent sermon that we have just heard. I will suggest that this discourse be printed by many thousand copies, in order that every American attending this church may receive one of them.

“It is with a deep gratification that I attend the opening of this new church. When I passed through this street, and saw the building which was in the way of being erected, I rejoiced to think that this fine Gothic architecture was to shelter not the mere show of gorgeous external rites, as it happens too often to be the case, but the sound, simple, and scriptural preaching of the everlasting gospel. May that gospel resound always with its almighty power within these walls!

“I consider, moreover, this American church, based upon non-sectarian principles, as a means of immense blessing for our metropolis. We needed that such a testimony of the *real unity* which exists among our diversities on minor points should be given by American Christians. The church of Rome, our mighty adversary, opposes to us continually, as an irresistible argument, our numerous splits, exemplified by the ecclesiastical state of

America. Their phantasy multiplies your sects at leisure, and they affirm you have thousands, *even ten thousand* of them.

“Now we have one of those answers which are far stronger than the most powerful argument. Here we have not words but a deed. We can bring them to this church, saying to them, ‘Come and see; here is a monument of that Christian love which is pervading all our different organizations, and makes us all one in Christ.’

“I have one reason more to rejoice at this opening.

“There has always existed a peculiar sympathy between France and the United States. We, especially French Protestants, look to your great nation with admiration. We take part in your sorrows and difficulties, we ask the Lord to remove everything which may impair your testimony for Christ, and to let your sun shine before the world in heavenly brightness, in its full glory, and without a single shadow.

“We knew that there were at Paris a great many of your countrymen whom we wished to welcome, and from whose acquaintance we expected much benefit; but they were scattered throughout this great city, so that we did not know where to find them. Henceforth we shall know it. You have now a centre, a Christian family circle, where every one coming to this country may be sure to be heartily received, to find all the sweet recollections of his native land, and to have a friend in the pastor of this church.

“We hope to come sometimes to meet you here, sharing in your religious service; and we hope also that those among you who understand our language will sometimes visit our own churches, so that bonds of spiritual fellowship may be formed still more and more between the Christians of the two nations. Your excellent pastor will find in us brethren who are happy to see their little band strengthened by a new fellow-laborer, and who

give him from the depth of their heart the right hand of fellowship.

"And we hope, finally, that many of those who come over from your country, where the Lord is doing at this time so great wonders of mercy, will stir us up by the good tidings of that marvelous revival, and that a refreshing breeze of the Holy Spirit blowing from your shores to this land will bring us also Pentecostal blessings."

REV. JOHN SHEDLOCK.

The Rev. John Shedlock, of the English Independent Church, who was present and took part in the exercises of the dedication, said that—

"Solomon, notwithstanding he had an express command to build the temple, and that he had accomplished the task of erecting a house for God, when the moment arrived for him to present it to the Almighty, felt that he could hardly venture to ask God to make it his dwelling. Still, encouraged by the manifestation of God's presence, he offered up his prayer, and received an answer in the fire that came down from heaven. This humility of the monarch was responded to by the people—they fell on their faces and worshiped God. So should you, my American friends, with humility present your house of prayer, and in dependence on God offer supplication.

"In this connection I would also suggest that *special* prayer be offered for those who have contributed their money for the erection of the edifice, also for the workmen by whose toils it has been brought to a completion.

"Oh that the blessing of God, even his salvation, may rest on these; and may the fire of heaven come down here on the pastor, and both pastor and people be abundantly blessed with the love of God!"

Committee-Members Present.

While speaking of the American Chapel, we will state to our readers, that Messrs. Tucker and Curtis, members of the "Prudential Committee," and residents in Paris, who,

with a few others, have had charge of the Chapel in behalf of the Board, are now in this city, where they will remain for a few weeks.

They bring us very flattering accounts of the Chapel and its service—of its acceptableness to the Americans, and of its usefulness and importance to the cause of evangelical religion—and of its happy bearing too, in the estimation of Europeans, on the reputation of the American people in general.

The whole enterprise in that city, to morals and religion, is a happy conception, and we trust that the *EXTRA* and *unexpected debt devolved* upon the Board in connection with it—to which we alluded in a former number, and which must be provided for in a short time, but which, had our lamented Treasurer, Mr. PHELPS, lived, would have been cancelled without allowing its existence to have been known by the public—will not be forgotten by those to whom God has given means to liquidate it.

Since our last issue we have received some valuable donations for this object, for which we hereby offer our acknowledgments to the generous donors, and we will hope to receive others from other persons in a little season.

Mr. ANSON G. PHELPS, DECEASED.

The following resolution of respect and sympathy was adopted in Paris, France, by the "Prudential Committee" of the Board which has charge of the American Chapel, at their meeting in June, on hearing of the decease of Mr. PHELPS in May immediately preceding, viz :

"*Resolved*, That the Committee has heard with profound regret of the death of ANSON G. PHELPS, Treasurer of the AMERICAN and FOREIGN CHRISTIAN UNION; and while it bows with resignation to the will of our Heavenly Father, who has in infinite goodness and mercy recalled our brother to himself, it desires to record and to express by this resolution its heartfelt sympathy with the bereaved family, and with the community of which he was so beloved and useful a member."

Signed, J. D. B. CURTIS, Sec.

A NEW BOOK.—An American Divine—the Rev. ISAAC P. LABAGH—an Episcopal clergyman of Brooklyn, New-York, has recently issued a valuable little volume on the subject of Romanism, entitled, "THE HOLY CATH-

OLIC CHURCH COMPARED WITH THE ROMAN CATHOLIC CHURCH."

Further notices of this, and notices of other books received—in the next number.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF JULY TO THE 1st OF AUGUST, 1858.

MAINE.

Dennysville. Peter E. Vose, Esq., . . . 10 00

NEW-HAMPSHIRE.

Haverhill. Perley Ayre, . . . 3 00
Hillsborough. Stephen Richardson, . . . 2 00
Keene. Daniel Adams, in part of L. M. for John S. Adams, . . . 15 00
Gilsam. Congregational Church, per A. Haywood, Esq., . . . 13 00

VERMONT.

St. Johnsbury. North Church, . . . 46 13
" South Church, . . . 25 46
Rutland. Congregational Church, . . . 29 56
West Rutland, " . . . 30 00
Chelsea, " . . . 13 66
Swanton, " . . . 12 00
St. Alban's Bay, " . . . 8 00

MASSACHUSETTS.

Greenfield. 1st Congregational Church, . . . 23 23
" 2d Congregational Ch., in part, . . . 73 70
Haydenville, . . . 25 00
South Hadley. Sunday-school, towards L. M. Some of the young ladies of M. H. F. Seminary, . . . 8 00
South Hadley Falls. Congregational Church Monthly Concert, in part to make Rev. R. Knight, a L. M. . . . 8 33
Williamstown. Congregational Ch., in part, . . . 60 21
Braintree. Anah, . . . 10 00
Andover. Theological Seminary Church, . . . 26 72
Lawrence. Lawrence-street Church, in full to make Oliver Bryant a L. M. . . . 22 27
East Marshfield. Congregational Church, . . . 3 00
West Cambridge. Orthodox Cong. Church, . . . 54 56
Tewksbury. Congregational Church, . . . 24 51
Wilmington. Cong'l Ch. in full to make Rev. Sam'l H. Tolman a L. M. . . . 14 92
Boston. E. S. Rand, Esq. for the Paris Chapel, . . . 10 00
Amherst. A legacy of the late Mrs. E. Haven, by Prof. Haven, . . . 50 00
Abington. A legacy of the late Mrs. M. Hunt, which makes Joseph Cleverly and Ebenezer Shaw Executors, L. D's., . . . 200 00
Greenfield. 2d Congregational, balance, . . . 5 00
Amherst. College Church, . . . 32 00
Gill. Congregational Church Sabbath-school, in part for L. M., . . . 15 00
Conway. Congregational Church, . . . 65 40
Hinsdale, . . . 19 00
Great Barrington. Congregational Church, for the Paris Chapel, . . . 58 75
Springfield. George Merriam, Esq., for the Paris Chapel, . . . 100 00
Hubbardstown. Mary Parker, . . . 1 00

CONNECTICUT.

New-Haven. 3d Congregational Church, bal. . . . 24 00
" Chapel-street Congrega'l Ch., . . . 98 28
Vernon. Congregational Church and Society, per Allyn Kellogg, . . . 40 00
Rockville. 1st Congregational Sabbath-school per S. W. Johnson, . . . 25 00
Westminster. Ecclesiastical Society, per Nathan Allen, . . . 6 00
Wallingford. Congregational Church, per F. J. Jarman, . . . 39 00

Waterbury. 2d Congregational Church, per Nelson Hall, . . . 29 84
Plainville. Congregational Church, . . . 24 93
Bristol, " . . . 39 00
Danielsville. " . . . to make Sabbath-school a L. M., . . . 30 00

NEW-YORK.

Marion. Richard H. Lee, . . . 1 50
New-York City. Mrs. Lucy Lord Sutton, . . . 1 00
" F. V. Rushton, Esq., . . . 50 00
" M. H. Myers, . . . 1 00
Berkshire. Congregational Church, for L. M. . . . 21 22
Newark Valley. Presbyterian Church, . . . 13 69
Brockport. Mrs. Lydia Gifford, . . . 10 00
Sweden. Presbyterian Ch., Peter Sutphen, \$10 for L. M.; others, \$2 53, . . . 12 53
Rochester. Aristarchus Champion, . . . 25 00
Pittsford. J. H. Decker, for L. M. \$5; Albert Marcellus, in full of L. M., \$10; Stephen Lusk, \$5; Mrs. L. Bushnell, \$1, . . . 21 00
Huron. Presbyterian Church, in part, . . . 4 52
Wolcott, " . . . 5 47
Newark. Presbyterian Church, in part, \$7 02; J. A. Miller, for L. M., \$5; A. F. Cressy, \$10, for Mrs. Cressy's L. M.; Esquire Williams, \$1, . . . 23 02
Portville. Presbyterian Church, \$11 60, for L. M.; H. Dusenbury, \$8 40, . . . 20 00
Olean. Presbyterian Church, in part, . . . 10 00
York. James McNab, . . . 10 00
Brockport. Clarkson Church, \$5 of which for Edwin Wadams' L. M. . . . 10 56
Ogdensburgh. A Sykes, . . . 2 00
Cuba. Rev. J. Wynkoop, . . . 33 42
" Presbyterian Church, in full of L. M. for Sabbath-school, . . . 12 20
T. H. Vance, for L. M. . . . 10 00
Brooklyn. Church of the Pilgrims, . . . 124 13
Brooklyn, Eastern District. M. B. H., . . . 3 00
Nunda. Mrs. Mary J. Cosnett, . . . 2 00
Hastings. Mr. and Mrs. Preston, . . . 2 00
Dobbs Ferry. Individuals, . . . 3 50
Haverstraw. Methodist Episcopal Church, . . . 8 64
Kinderhook. Pamela A. Graves, . . . 3 00
Fonda, . . . 7 36
Camden. E. P. Osborn, in part for L. M., \$10; Presbyterian Sunday-school, in full of L. M., \$10 30, . . . 20 30
Gilbertsville. Presbyterian Church, . . . 20 00
" Baptist Church, . . . 7 00
Utica. Hon. P. Gridley, . . . 5 00
Augusta. Gen. J. J. Knox, in part L. M. for Charles E. Knox, \$10; others, \$6 13, . . . 16 13
Wolcott Presbyterian Church, bal., . . . 4 00
Angelica. Congregational Church, in part to make Rev. H. E. Niles a L. M. . . . 18 05
Le Roy. Presbyterian Church, in part L. M. for Rev. F. F. Ford, . . . 13 13
Batavia. Dea. Joseph Clark, for L. M., . . . 5 00
Rochester. Brick Presbyterian Church, . . . 51 75
Kingston. Ref. Dutch Ch. to make Hez'a E. Legg L. M. and P. J. Dubois in part, . . . 44 50
" A Friend, . . . 5 00
Lockport. 1st Presbyterian Church, . . . 19 50

NEW-JERSEY.

Keyport. M. E. Church, . . . 8 03

Keyport. Baptist Church, in part to make		Indianapolis. I. M. Frost,	3 00
Rev. F. A. Slater a L. M.	6 33	Zionsville. Mrs. Loughby,	1 00
Middletown Point. Presb Ch. in part to make		Vandalia. Add.,	75
Rev. J. M. Rogers a L. M.	17 00	Poplar Ridge. Friends' Meeting,	2 95
Middletown. Methodist Epis. Ch., in part to		Pittsburgh. Rev. A. Jones and others,	9 10
make Rev. G. H. Neal a L. M.	7 42	Greencastle. Prof. Nutt,	1 00
Perth Amboy. S. E. Woodbridge, A. M., to		Crawfordsville. Mrs. House, L. M., in part,	
make Rev. Benj. Corey, A.		\$5; Miss Stephens, \$2,	7 00
C. Goodman, L. M.'s,	100 00	Walnut Ridge. Friends' Meeting,	24 30
Freehold. Mrs. Mary Perrin,	2 00	Charlotteville. Lutheran Church,	1 50
Long Branch. Meth. Epis. Church, to make		Munroe. Presbyterian Church, in part,	1 88
Rev. F. A. Morrell a L. M.,	31 05	New-Albany. 1st Presbyterian Church, add.,	
Dutch Ref. Ch., in part to make		Mrs. Fitch, \$3; A. A. Day, \$5	8 00
Rev. J. B. Wilson a L. M.,	6 15	" Centenary Methodist Episcopal	
Farmingdale and Swankum. Meth. Epis. Ch.,	10 32	Church, J. Montgomery	
Hackensack. John A. Parsons, Esq.,	100 00	and others,	20 50
Newton. 1st Presbyterian Church, to make		" Wesley Chapel, P. Stoy and	
Thomas H. Shafer and Daniel R.		others,	17 50
Hull L. M.'s,	61 00	" Bank-street Baptist Church, J.	
Lafayette. Presbyterian Church, in part,	11 00	K. Wood and others,	7 50
Ringoes. Presbyterian Church,	15 00	" Christian Church,	3 75
PENNSYLVANIA.			
Williamsport. A. D. Hepburn,	5 00	" German Presbyterian Church,	
Philadelphia. M. M. Baldwin, for the Paris		Charles Meeker,	2 00
Chapel, \$50; a friend, ditto,		" John-street Methodist Episcopal	
\$25,	75 00	Church, J. Forman,	2 00
" William Purvis, \$10; H. S. Per-		" L. C. Ferry and others,	17 00
kins, \$5; Wm. E. Tenbrook,		OHIO.	
\$10,	25 00	Mount Vernon. Presbyterian Church, in part	
" 1st Presbyterian Church, add.,	10 06	L. M. for Rev. M. A. Sackett,	8 00
" Cedar Church, add.,	8 25	Congregational Church,	5 25
" 2d Reformed Presbyterian Ch.,	9 00	Wellington. Cong. Ch., add., and in part L. M.	
SOUTH CAROLINA.			
Charleston. Individuals in Circular Church,	15 00	for D. P. Reamer,	3 20
" William S. Caldwell, Esq.,	10 00	Cleveland. Mrs. Horace Weddell,	3 00
GEORGIA.			
Griffin. C. H. Osborn,	5 00	Austenburgh. Cong. Ch., in part L. M. for	
LOUISIANA.			
New-Orleans. John S. Walton, Esq.,	5 00	Rev. A. M. Richardson,	2 45
KENTUCKY.			
Louisville. Cumberland Presbyterian Church, in		Brecksville. John Leard,	1 00
full of L. M. for Rev. H. A.		York. Add. to L. M. for Mrs. Rosetta San-	
Hunter, D. D.,	10 00	derson,	1 45
" St. Paul's Episcopal Church,	28 90	Youngstown. William J. Edwards, in part	
MISSOURI.			
St. Louis. Mr. Edgell,	20 00	L. M.,	5 00
" Methodist Episcopal Church, Rev.		Elyria. Dr. E. DeWitt,	1 00
Mr. Parsons,	28 00	Talmadge. Mrs. Amelia Hanford, for L. M.,	10 00
ILLINOIS.			
Belvidere. Martha H. Lacy,	2 00	Hopewell. United Presbyterian Church, to	
Lisbon. Congregational Church, per Rev. L.		make two L. M.'s,	63 26
B. Lane,	14 00	Fairhaven. United Presb. Ch., in full of L. M.	
Chicago. 3d Presbyterian Church	20 00	for William C. Swan,	25 00
INDIANA.			
Greensburg. Mrs. I. J. Hamilton, for L. M.,		Morning Sun. Meeting,	2 15
\$5; Mrs. T. G. Hamilton, for		Piqua. Associate Reformed Church, in part	
L. M., \$5,	10 00	L. M.,	9 68
		" Baptist Church, in part,	3 25
		2d Presbyterian Church,	2 73
		Fulton. Presbyterian Church, add.,	2 85
		Cincinnati. Welsh Baptist Church, in part,	1 51
		Seventh-st. Congregational Ch.,	
		in full for three L. M.'s,	86 62
		Oberlin. Mrs. E. M. Bowen, for L. M., \$5;	
		Rev. G. Dana, in full of L. M.,	21 00
		\$15; Thomas F. Howard, \$1,	
		Bellevue. Congregational Church, in part	
		L. M. for its Sabbath-school,	6 95
		Lyme. Presbyterian Church, in part L. M.	
		for Rev. J. B. Sheldon,	11 25
		WISCONSIN.	
		Racine. 1st Presbyterian Church,	29 00

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